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# Banner of the Covenant.

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## CHRIST'S HEADSHIP OVER THE NATIONS.

(Continued from page 204.)

### PART III.

#### III. Examination of objections.

After such evidence as has been given in the Scriptures to the truth for which I now contend, it must be viewed as a singular phenomenon in the religious world, that Christians are to be found who refuse this honour to their divine Lord. Are there then any, who doctrinally tear from Messiah's head the crown of the nations? Alas! there are. This principle has been thought calculated to draw after it consequences which it would be unsafe to grant. Various objections have therefore been offered to it; and repeated warnings have been given from the press and the pulpit, to beware of embracing this doctrine. It is not, however, to any particular publication that I shall refer in the present discussion. My sole object is to show the truth rising triumphant from the stroke of error.

OBJECTION I.—“The Mediator, as such, is distinct from God. To ascribe to Christ the government among the nations, is to exclude Jehovah from the throne, or reduce him into the state of an idle on-looker.”

ANSWER.—This subject, as well as others which treat of the relations of divine persons to one another, must, of necessity, be of difficult exposition or comprehension. In the system of grace, we have a revelation of doctrine which infinitely transcend all the powers of man to discover without its aid. And even, when revealed, although accredited upon the divine testimony, we cannot completely comprehend all the circumstances with which these sublime mysteries are surrounded. There are three distinct persons in the unity of the divine essence. In this there is no absurdity. We believe it upon the divine testimony; but to explain the eternal generation of the Son, or the procession of the Spirit, would be impossible. And although we do not undertake to explain precisely the manner in which three divine and distinct persons distinctly *will*, and distinctly *act*, in creation, providence, and redemption, we are at no loss to show that the principle contended for in this discourse does not increase the diffi-



culty, or lead to absurdity. Nay, that the objection now under consideration will prove too much if it have any weight, and is consequently to be rejected as involving a manifest inconsistency.

I grant to you, my brethren, that the mediatorial office is distinct from the essential perfections of the Godhead; but you will also grant, that the officer himself is Jehovah. By the assumption of the human nature into a personal union with divinity, though the mediatory character be distinct from the divine, the mediatory person, and the second person of the Trinity is but one and the same. To ascribe to Christ, therefore, in his mediatorial character, the government of the nations, is not to introduce a distinct person into the throne, but to declare the character in which the Son of God now rules in the kingdoms of men. This is not liable to your objection. There is no change of person. There is not even an exclusion of character; for all divine attributes belong to Messiah. "Although the Word was made flesh, the Word was God, and so was and continueth to be both God and man in two distinct natures and one person for ever." You may as well argue, that a work ascribed to the Son necessarily excludes the agency of the Father and the Holy Spirit; and, consequently, that the first and third persons had nothing to do with creation, as affirm, that the ascription of an act to Messiah excludes the agency of Jehovah.

Again, upon the principle of your objection, the Mediator cannot be the King and Lawgiver of his church, because this would also exclude Jehovah from among his ransomed sons and daughters. I need not attempt to convince you, that this is not the Scriptural view of that subject. God reigns in Zion. You believe that he does. Without any disparagement to the divine character, without supposing Jehovah an idle observer of the church's concerns, you adopt the principle, that Christ is the Head of the church, and will not hesitate to join his family in their address to him, "The Lord is our King, the Lord is our Lawgiver, he will save us." Why then will you say, that to proclaim Messiah King of nations would be to thrust Jehovah from his throne? God reigneth universally. Jesus sits at his right hand. He also reigneth over the church, and over the nations.

Christ himself, in order to anticipate every objection of this kind, taught, while on earth, that his agency, even in the state of voluntary abasement into which he entered, did not militate against the constancy of his Father's working; nor did the Father's agency about the very same object imply the Son's idleness—"My Father worketh hitherto, and I work." John v. 17.

OBJECTION II.—"The distinction between the church and the state cannot be supported, if the kingdom of Jesus includes both; but in opposition to his own declaration, 'My kingdom is not of this world.' These distinct societies would be blended together to their mutual injury and destruction."

ANSWER.—The church has had a long and painful experience of the evils accompanying an improper connexion with civil government. Sensible of this, men have endeavoured to correct it, and, as it is generally the case, at the abolition of a complex system, truth was discarded as well as error. The idea has become prevalent, that civil rulers, as such, have no right to recognise the Christian system, and

that the church, as such, has nothing to do with politics. And as the only firm foundation on which this new system might be erected, the more determined part of its espousers have refused to acknowledge Messiah as King of nations.

What force there may be in this objection, the following observations tend to show.

1. "Christ's kingdom," whether as understood of the visible church, or of the nations, "is not of this world." Both are *in* the world. Both are ruled by him on earth. His authority is, however, from above; it is paramount to all earthly power, and for the exercise of it, no creature has a right to call him to an account. This text (John xviii. 36,) confirms the doctrine of Christ's headship over the nations.

The prophets of Israel spoke of Jesus as a King, to whom all kings must submit or perish. Daniel, particularly, spoke of him as the destroyer of the great power of the Roman empire. Jesus applied these promises to himself. He was accused, therefore, of treason against Cæsar. Pilate asks him, if he were really a king. He answers in the affirmative, and in such a manner as appalled the heart of Pilate, so that he was the more afraid. Ps. lxxii. 11; Dan. ii. 44, 45; Hag. ii. 20—23; John xix. 6—12. "My kingdom is not indeed of the earth. My power is from Jehovah. Over all his subjects I rule. To none of them am I accountable. I do not administer the government on worldly principles, or for worldly ends. No power on earth can prevent my kingdom from flourishing." He who has on his vesture and on his thigh, a name written, "King of kings and Lord of lords, never could deny, that his kingdom extended over all the nations of the earth.

2. There are instances of nations having distinct constitutions and laws, existing under the government of one monarch; and if it be possible for a frail and sinful man to preside over distinct empires, there, certainly, can be no necessity for destroying the distinction between church and state, because they are under the government of one glorious Lord. England and Scotland were distinct kingdoms under one monarch, from the year 1603 until 1707. Great Britain and Ireland continued distinct kingdoms until 1801.

The several states under the federal government are not mingled with one another; but, with respect to the rest, each exercises a distinct sovereignty, although they all be united under one common head.

If we have so many instances among the nations, of two or more distinct societies, owing allegiance to one sovereign, there is no inconsistency in teaching the doctrine of Messiah's headship over the nations, with teaching that the church is to be kept perfectly distinct from the national society. No; there is no necessity that they should intermingle, even if both should own Jesus as King, and the members of both be the same. One respectable character may be a member of the Missionary Society of New York, and of the Philosophical Society of Philadelphia; he may preside over each of these institutions, and they continue perfectly distinct.

3. There is no possibility of maintaining the distinction between church and state, without setting the one in opposition to the other, but by recognising this doctrine, and acting agreeably to its spirit and design. Allegiance to the King of Zion, and the Prince of the kings

of the earth, would induce the church and state to maintain their respective constitutions. The visible officers, in order to do their duty, must administer the government according to his law; and doing so, political and ecclesiastical concerns will not be intermingled. These societies are distinct in *their origin, their end, their officers, and their laws.*

Civil society derives its origin from God as the author of nature, but is put under the feet of the Redeemer, as all creatures and institutions are, for the sake of his body, the church. Ecclesiastic society immediately originates from Christ as the head of the new creation; but is, ultimately, from Jehovah, who conferred upon Christ the mediatory authority.

Civil government is instituted for the purpose of maintaining order and happiness among the human family on earth, and respects the institutions of Christianity, as the most effectual mean of attaining this end. Ecclesiastic government is instituted for the purpose of preparing the saints for future glory, and respects the ordinance of civil government, as subsidiary to that grand design, by the preservation of good morals, and suppression of vice.

Civil magistrates, as such, have no right to officiate in the church; nor have church rulers any right, by virtue of their ecclesiastic commissions, to perform the official duties of the civil authorities.

The law of nature is the rule of the magistrate's duty, and embraces the Scripture revelation for its illustration and aid; because it necessarily binds all the subjects of moral government to attend to every communication which the author of nature makes to them of his will. The precepts, which are supernaturally revealed, are the rule by which the affairs of the church are to be managed; but the inductions of reason, and the law of nature, are also included, because revelation presupposes their existence, and sanctions their authority.

These necessary distinctions may, and ought to be maintained by all who acknowledge the Mediator as Ruler in the kingdoms of men.

OBJECTION III.—“The gift of the nations to the Mediator is useless. They do not acknowledge him as their sovereign, in their constitutions of government; nor do their established authorities serve him. It is dishonouring to God and to Christ, to affirm that Messiah has received power over the nations, since it is evident that the power of the nations is generally exercised in opposition to the mediatorial interests.”

ANSWER.—It is a lamentable fact, too well substantiated, that the policy of the nations has generally proved hostile to the religion of Jesus. Christians are, however, not much surprised at this, nor are their expectations deceived. No man need hesitate to subscribe to a sentiment so clearly sanctioned with apostolic, yea, divine authority. All nations are put under the feet of the Redeemer; but they do not acknowledge him. Heb. ii. 8: “Thou hast put all things in subjection under his feet. But now, we see not yet all things put under him.” It is not apparent to us that they obey the Lord. His revealed will they assuredly oppose. Until the public mind be friendly to the Saviour, the expression of the public will, in national acts, cannot be directly intended to honour the Mediator. Christ gave previous notice to his disciples, that the kings of the earth would agree



in resisting his authority, for a certain period of time not as yet elapsed. Rev. xvii. 13, 14, 17.

This fact, nevertheless, does not militate against the doctrine to which you object. I proceed to show, that the *principle* of your objection leads to absurdity, and that the *assertion* you have rested upon it is false.

1. This objection would exclude Jehovah from the throne. You say, the nations oppose Christ, therefore he is not their King. You must also grant, if they oppose God, Deity does not rule over them. That all who oppose the Son, oppose the Father, no Christian will deny. God himself, therefore, if there be any force in the objection, is not Governor among the nations. The Scriptures, happily for the saints, teach otherwise. "God reigneth, let the earth rejoice. All men should honour the Son, even as they honour the Father." Ps. xcvi. 1; John v. 23.

2. The gift is not useless. Men and nations may refuse obedience to Christ, but they cannot withhold it from him. They can violate his law, but they must fulfil his purposes. They all involuntarily serve him. The Father hath said unto him, "Rule in the midst of thine enemies." He must therefore reign until all his enemies be scattered. Ps. cx. 2. The usurper and the warrior are his servants. The wicked is the rod of his indignation. With this he can punish and correct; afterwards he can burn it in the fire.

OBJECTION IV.—"Christ is the ruler of the nations, but not in the character of Mediator. As God, equal with the Father, his kingdom is universal; but as the Messiah, he is king only in the church."

ANSWER.—It is not denied that Christ is qualified for the government of the nation by his being God, equal with the Father and the Blessed Spirit, in power and in glory. No mere creature would be competent to the arduous task. Supreme he could not be, even in Zion, were he not the Son of God as well as the Son of man. He would not be a fit Prophet, or Priest, or King, were he not in his person omniscient, omnipotent, and infinitely perfect. The mediatory character is, notwithstanding, distinct from the Godhead. It is voluntary and official. The office is not essential to divinity, but was voluntarily undertaken by the Son, who is in this capacity the Father's servant. Isa. xlii. 1. In order to ascertain the validity of the objection, we must search the Scriptures. If the power of Christ over the nations be there represented as belonging to *the official character*, and as a *conferred gift*, then shall it appear that the view I have taken of it is accurate.

1. The Scriptures attribute to Jesus Christ, as a part of the mediatory character, the government of the nations. It is not denied, that supreme dominion is naturally, and necessarily, the property of the Son as well as of the Father; but it is also ascribed to Messiah as a part of his exaltation. The eternal Son, as God, is not capable of elevation, from an humbled to an exalted state. This honour belongs to him as our Representative. So do all the parts of it; and that his headship over the nations is included in his exaltation, and consequently belonging to the official character, cannot be denied without offering violence to these texts. Eph. i. 20, 21: "He raised him from the dead, to set him at his right hand in the heavenly places, far

above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come." Phil. ii. 9, 10: "Wherefore God also hath highly exalted him, and given him a name, which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth."

2. The authority is represented as a gift made to him. Matt. xxviii. 18: "All power is given unto me in heaven and in earth." Heb. ii. 8: "Thou hast put all things in subjection under his feet." It is only as Mediator, that Christ could receive a gift from the Father. As God, all things were necessarily his own. Blessed Jesus! Hasten the period, when the nations shall acknowledge thee as Messiah, their Prince.

OBJECTION V.—"The power of the Mediator extends over the nations, but he does not generally exercise it. The Deity alone directs natural causes to their natural ends. Messiah never interferes with the government of the nations, but when it is necessary to alter the order of nature, and to use supernatural means for supernatural purposes.

ANSWER.—There is a specious appearance of refinement in this sentiment; and because it is novel, it is apt to impose on the itching ear. The eagle-eyed believer, however, who considers it in the light of truth, instantly perceives that the principles of the objection are self-destructive and unscriptural. Listen, my brethren, while I also show mine opinion.

1. The sentiments of the objection are self-contradictory. You acknowledge the mediatory authority to be paramount to the powers which rule among men; and you grant, that the agency of Messiah actually regulates all movements which are directed to spiritual and supernatural ends; but you nevertheless believe, that in ordinary events, the mediatory character is not concerned. I would remind you, however, that all things ultimately tend to a supernatural and spiritual end; consequently, upon your own principles, must be under the direction of the Redeemer.

Will you admit subserviency to the glory of the head of the church and the salvation of her members to be a supernatural end? If you neglect this, I am at a loss to find such an end among all the objects of thought. To this very end, all things connected with human life are directed. There is not a single exception. Inquire of him who has the words of eternal life. The Scriptures testify of him. His word to the church is, "Let no man glory in men, for all things are yours. And we know, that all things work together for good to them that love God, to them who are the called according to his purpose." 1 Cor. iii. 21; Rom. viii. 28.

2. The distinction you make between the *ordinary course* of events and *miracles*, with design to teach that the latter only is the effect of the Mediator's power, is unscriptural. You would teach, that *some things* only are put under the power of Christ. The Scriptures teach, that *all things* are placed in that situation. Heb. ii. 8: "For in that he put all in subjection under him, he left nothing that is not put under him."

3. Natural causes, in the production of natural effects, are also

under the direction of the Mediator of the better testament. These have all an ultimate supernatural end to answer; and not only in this, but in every step leading to that end, is the mediatory efficiency exercised.

Nothing is more natural to God than the exercise of distributive justice. Not to punish sin would be inconsistent with the divine perfection. "Shall not the Judge of all the earth do right?" And "the Father himself judgeth no man, but hath committed all judgment unto the Son." Yes, Messiah is the judge of quick and dead. All mankind shall be arraigned before the tribunal of the exalted Son of man, and from his mouth hear their sentence pronounced, and the ground on which it rests explained. All punishment in this life, and in that which is to come, is inflicted by him. John v. 27: "The Father hath given him authority to execute judgment also, because he is the Son of man."

There are two grand establishments, agreeably to which God deals with the human family—the covenant of works, and the covenant of grace. There is no transaction of God with men individually or collectively, but passes through the medium of the one or the other of these establishments. Christ is the administrator of both covenants. The fulness of the covenant of grace is in his possession. Out of it believers receive from him grace for grace. He dispenses the curses of the old covenant as well as the blessings of the new. All that remains to be transacted, upon the footing of the covenant of works, is of a penal nature. The condition is violated; the promise is forfeited; and, consequently, the threatening must be executed. The Father hath given the Mediator authority to execute judgment. The whole bond of the covenant of works was put into his hand. He subscribed this bond, in behalf of his elect, as their surety. He has paid their debt, and administers to them purchased blessings. He exacts payment of the reprobate in his Father's name. He arrests them, and judges them, and condemns them. He executes the sentence, and inflicts upon them death eternal. John v. 28, 29: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." Matt. xxv. 41. "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

You must, therefore, discover, among the movements of natural causes, and the succession of natural events, things which have no reference to either covenant, or else admit that the mediatory power extends to all. O blessed Father, thou hast given him power over all flesh, that he might give eternal life to as many as thou hast given him.

OBJECTION VI.—"The admission of Christ's headship over the nations would involve us in a dilemma from which we could not be extricated. If Messiah be King of nations, and Christians have sworn allegiance to him, they cannot consistently be in allegiance to any civil government which is opposed to the kingdom of Christ. No man can serve two masters. And yet the Scriptures command every soul to be subject to the higher powers, and teach that the powers that be are ordained of God." Rom. xiii. 1.



This is an objection with which I have often met. It appears to be a formidable one; and it has assuredly influenced many serious minds to call in question the duty of contending for the doctrine of Christ's headship over the nations, as a part of that faith which was once delivered to the saints. Minds, unused to deep thoughtfulness, and devoid of accurate habits of discrimination, are shocked at the seeming inconsistency, and take neither pains nor delight in ascertaining the very truth on this important subject. Such will have their opinions modified, by education, connexions, interests, and worldly honours. It is difficult to learn "not to confer with flesh and blood" about religious truth. In answering this objection, I propose to show that your *difficulty* cannot be diminished by embracing any other hypothesis, and that there is really no *inconsistency in this doctrine* with the command to be subject to the higher powers.

1. The difficulty in which you are involved, by admitting that Messiah rules the nations, will not be diminished by the supposition, that God, essentially considered, governs them.

My Christian brethren, you have sworn allegiance to God, as well as to the Redeemer. You are baptized in the name of the Father, and of the Son, and of the Holy Ghost. Those nations that oppose Jesus, oppose the Father also. God and Messiah have precisely the same friends, and the same foes. If your allegiance, ye heirs of glory, to the rulers of this earth, induces you to reject the exalted Jesus from the throne of the nations, you must, in order to be consistent, deny the government of the world even to the Father. Yes, in this case, as well as in the former, ye cannot serve two masters.

2. It is impossible such a dilemma could exist, as that you must necessarily renounce obedience to the Prince of the kings of the earth, or transgress the commands of his heavenly Father. God's precepts are not contradictory. Whatever he has appointed is in subserviency to the Mediator. He does not approve, he cannot sanction with his authority, that government which is constituted upon immoral principles. To an immoral constitution he never shall require the obedience, the allegiance, the subscription, or the support of his subjects.

*Such powers* as oppose God or Christ, are not ordained of God, in any other sense, than the prince of the power of the air, whom they serve, is; nor does God require that every soul should obey them. The authority which he sanctions, and to which he demands conscientious allegiance, is one which is a "terror to them who do evil, and a praise to them who do well." Rom. xiii. 3.

Submission to such, is submission to God; allegiance to governments of a contrary character, is rebellion against Heaven.

God is, however, a God of order, and your weapons, Christians, are not carnal. Conformity to the general order of society is a duty, provided this can be done without violating the divine law.

If this be all that is meant by submission to government, there is no inconsistency in it, with allegiance to the King of nations. And, perhaps, the conscientious obedience of the most of men to the *powers that be*, includes no more than this, except what arises from mere selfish principles. You will, however, easily perceive, that if the constituted authorities of the nations are in a state of voluntary subserviency to the Mediator, they must have the approbation of God, and be enti-



tled to your faithful and conscientious support: you will perceive, although they be of a contrary description, that for the sake of peace and order, for the sake of contributing as much as possible to the ease and the happiness of society, and from a spirit of resignation to the Divine Providence, and in order to make legitimate provision for yourselves and your relatives, so much conformity to the prevailing system as is consistent with the oath of your allegiance to Messiah, is a duty conscientiously to be practised, although very distinct from that obedience for conscience sake, which you would render to the government of your choice, to the authority which has the sanction of the divine approbation. And, I trust, brethren, that you will all perceive that there is no validity in the objections made to the doctrine of this discourse, and will cheerfully join me in prayer, that our dear Saviour may speedily be owned as the King of nations as well as the King of saints.

Suffer me, before I conclude, to suggest some considerations upon this subject, in order to assist you in the proper improvement of the doctrine of this discourse.

In this I shall take for granted the truth of it, and suggest some inferences which necessarily flow from it.

1. If Messiah be the ruler of nations, civil society, in its constitution and administration of government, should bow to him and honour him.

For this very purpose he was exalted, "That every knee should bow to him, whether of things in heaven, or of things on earth." Phil. ii. 10. Man is a moral agent: he is, therefore, under a moral law. His entering into society does not free him from its obligation; but in that relation he is also bound to an obedience that is intelligent, active, and voluntary. It is not a negative submission, so as not directly to declare war against the Redeemer, but a direct, explicit, and voluntary profession of submission to the Prince of the kings of the earth, and a firm and faithful course of consistent conduct, that is required and expected of civil rulers in their official capacity. Mere neutrality, were it possible, would not be acceptable service to an earthly superior. And shall men, in the formation of their national society, boast of their neutrality, while Messiah is their Prince? This is an insult offered to Majesty, which the exalted Saviour cannot admit with impunity from the kings of the earth. These should be nursing fathers to his church; and although employed for this purpose, shall they receive the illegitimate offspring of every malignant adversary to their equal embraces? "Righteousness exalteth a nation, but sin is a reproach to any people." And shall the vicious and the vile, the debauchee and the infidel, the Mohammedan and the atheist, receive from you as much countenance and support, while they go on unsettling the faith of thousands, unbridling the licentiousness of passion, removing the foundation of morality, and destroying every motive to benevolence, to piety, and to virtue, as you shall afford to the ambassadors of the King of kings, and all the faithful votaries of his gospel, in doing good on earth, and in preparing men for usefulness here, and glory hereafter? "Awake, awake, put on strength, O arm of the Lord—let the mountain of the Lord's house be established upon the tops of the mountains! Yes, Lord, thou hast passed the decree.

The kingdoms of this world shall become the kingdoms of our Lord and of his Christ. All kings shall fall down before him, all nations shall serve him." Isa. li. 9; Mic. iv. 1; Rev. ii. 15; Ps. lxxii. 11.

2. The ministers of the gospel are bound in duty to demand of the constituted authorities direct obedience to their King.

Ministers are ambassadors for Christ. They are commissioned by him to go unto all nations. The Bible contains their instruction: "Teach them to observe all things whatsoever I have commanded you." He has addressed commands to rulers: "Be wise—Kiss the Son." He has pointed out their personal and official character—"just, ruling in the fear of God." He has described their relation to the church—"nursing fathers and mothers." And say, ye ambassadors of the King, will you compliment his enemies by sacrificing to their prejudices these directions? Will you dare to negotiate the treaty by holding back any of the whole counsel of God? Will you separate his priestly and his kingly office? The prophets taught salvation in the name of Jesus; but they conveyed instruction to kings and all that were in authority. While you profess to love the dear Redeemer, and lead sinners to his cross for pardon and peace, will you not exalt him, and demand obedience to him from the kings of the earth? God's word is not only to be the substance, but it should be the general model of your sermons. Here are taught the doctrines of grace; but here, also, all nature and providence appear full of God. Remarkable periods of history are observed with a discriminating eye, the influence of political movements upon the church delineated; and the wickedness of agents directly specified and reprobated, while what is commendable is held up for imitation. What would be thought of the ambassador who would sacrifice, to the prejudices of a foreign court, the dignity of the government of his native country?

Who would negotiate, without insisting on compliance with every article in his instructions? Shall you fear the face of man, and endeavour to act so as not to offend? Beware of being deceived. Do your duty, leave the consequence to God. You will not grieve the generation of the righteous. Rise superior to petty party politics. Leave to the ambitious, and the carnally-minded, contentions for places and for pensions. Banish from your intimacy the immoral and the irreligious of every political sect. While you expose the impiety of one, and unmask the hypocrisy of another, take heed you are not, even indirectly, serving the cause of a third of the same description. Stand upon higher ground than they occupy who contend for the loaves and fishes. Then shall you act agreeably to your commission; then shall the virtuous bear testimony to your integrity; the mouths of blasphemers will then be shut; your arrows shall sharply pierce the hearts of the King's enemies; the people shall be brought into subjection to Immanuel: the haters of the Lord shall feign submission to him, and the saints shall possess the kingdom.

3. It argues despicable pusillanimity in the disciples, to see the crown of the nations taken from the Mediator's head, and not resent it.

Jesus is your Lord, Christians. He is your Saviour and your Law-giver. Jehovah has placed on the head of your exalted friend and brother the crown of the nations. But, alas! the nations have endeavoured to pluck it off. They have publicly, practically, and ex-

PLICITLY declared, he shall not rule over them. As far as in their power lay, they have taken away his glory. But they have prevailed only apparently; and apparent motions are often retrograde, while the moving bodies proceed directly in their course. Fear not, neither be dismayed. Fight the good fight of faith; contend earnestly for the faith once delivered to the saints. Under the banner of the Captain of your salvation you are certain of victory. Give not up to the pleasure of men the doctrine of Christ's headship. Strengthen not the hands of those who relinquish it. For the honour of your religion; for your love to the Saviour; for your desire to further the peace, the order, the happiness of society; for your attachment to the memory of the martyrs whose footsteps you profess to follow; for the sake of defeating the schemes of the grand adversary; for your love to the divine law, and for your desire to transmit a faithful testimony to posterity, be vigilant, be diligent, and by your conversation, your profession, and your prayers, prepare the way of the Lord, and make his path straight. "Go through, go through the gates, prepare ye the way of the people, cast up, cast up the highway, gather out the stones, lift up a standard for the people." Attempt not the delusive and vain task of supporting thrones which are to perish in the day of God's wrath. Shelter not yourselves under the wings of an authority against which the Lord has decreed destruction, but follow your Saviour among those who are called, and chosen, and faithful, until he shall have overturned the anti-christian empire, until the Jews shall be brought into the fullness of the Gentiles, until your King shall reign in Jerusalem, and over his ancients gloriously.

"In his days," my brethren, "shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him, and his enemies shall lick the dust. His name shall endure for ever, and all nations shall call him blessed; and blessed be his glorious name for ever and for ever, and let the whole earth be filled with his glory. AMEN, and AMEN." Ps. lxxii. 7.

## MEETING OF CHICAGO PRESBYTERY.

A special meeting of this Presbytery was held on Wednesday, the 3d of August, at 2 o'clock, P. M., in the First Reformed Presbyterian Church, Chicago. The attendance of ministers and elders, though not full, was respectable.

After constituting, the Moderator stated that he had summoned the Presbytery at the request of two of its members, to take action on some questions of morals, to hear specimens of improvement from students of theology, and to distribute the supplies granted by Synod.

The Rev. David A. Wallace, D. D., of Monmouth College, United Presbyterian Church, was, on motion, invited to a seat as a consultative member.

The following distribution of supplies was made:

Rev. Dr. Crawford, one month to *Washington*, Illinois, and one to *Monmouth*.

Mr. J. M. M. Wilson, two months—August and September—to *Washington*, Iowa.



Rev. J. S. Scott, whose appointments were regularly in the Western Presbytery, stated that he had written to the Clerk of that Presbytery, desiring to be excused from going there at present, on account of ill health, and requested that he might be permitted to labour under the direction of the Committee of Supplies, within our bounds, until the fall meeting of Presbytery. On motion, his request was granted.

Rev. H. A. McKelvey was appointed to Minnesota until the October meeting.

The following Testimony and Remonstrance were presented by Rev. Robert Patterson; and after remarks by various members of Presbytery and Rev. Dr. Wallace, were unanimously adopted:

TESTIMONY OF THE REFORMED PRESBYTERY OF CHICAGO AGAINST THE SLAVE TRADE.

Repeated announcements, advertisements, and reports of public meetings, have rendered it credible that the African slave trade with the United States has been recently re-opened. By this trade many unoffending persons in Africa have been assailed in their homes by slave hunters, their houses burned over their heads, great numbers have been barbarously murdered, and others taken captive and sold to pirates, by whom they have been conducted and taken into the holds of their ships, without regard to decency, cleanliness, or ventilation; by which treatment many others have been murdered. When these pirates have landed on our shores with their booty, some of our fellow-citizens, instead of apprehending them, and bringing them to public execution, according to law, have purchased their captives, or slaves, and put them to hard and unrequited servitude. Others have interfered effectually to prevent the pirates from being brought to justice; and many persons of standing and influence have publicly expressed their disapproval of any laws to prevent such piracy and murder. By these acts they have become accomplices in these crimes, and are likely to bring many others to become partakers in them.

Persons calling themselves Christians, and some professing to be ministers of the gospel of peace and love, have greatly disgraced religion by palliating these abominations, as means for promoting the spread of the gospel, and bringing the heathen to a knowledge of Christianity, and therefore not only lawful, but dutiful,—thus affirming that vile slander on the gospel, that the end justifies the means, so indignantly denied in Scripture, (Rom. iii. 5—8;) and saying, “Let us do evil that good may come,” “whose damnation” saith the Holy Ghost, “is just.”

Under these circumstances, it becomes the duty of every honest man, and especially of every Christian, to give his voice and influence in support of the laws of the land, which righteously condemn these pirates to death, and to rebuke the speeches of their accomplices, whether lay or clerical. Now, when righteousness is publicly trodden down, silence on the part of beholders becomes complicity. It is especially incumbent on the ministers of Christ, whose law is thus publicly outraged, and whose gospel is thus vilely prostituted, to utter their testimony against such iniquity. The Presbytery would, therefore, exhort and implore all who may read this testimony, that by word and deed they labour to prevent this addition to the cup of our national guilt, which will expose us to the scorn of the civilized world,



and fill all good men with grief, which will hinder the civilization of the finest portions of our land, and people them with a savage race, trained to war, ready to re-enact the bloody insurrection of St. Domingo, and to swell the ranks of any invading army which they can invite to our shores, and which will undoubtedly bring down upon the nation the judgments of Him who has pledged himself to redeem the poor from deceit and violence, and to break in pieces the oppressor.

#### REMONSTRANCE WITH SABBATH-BREAKERS.

The Chicago Reformed Presbytery, considering the alarming increase of the profanation of the Lord's day by revelry and labour, and the abounding of profane swearing, drunkenness, and all ungodliness consequent upon the opening of concert rooms, liquor stores, beer gardens, and theatres, upon that day, and in the employment of the city railways for Sabbath travel; and seeing the danger of present and future punishment, to which all persons so transgressing God's law are exposed, are earnestly desirous to save their souls from death, and would therefore affectionately entreat their candid and serious attention to the following considerations.

You are transgressing the law of God by profaning the day which He sanctified and blessed; which He has commanded you to keep holy; and which He claims as His own property, by marking it with His own name, and calling it the *Lord's day*. See Gen. ii. 1—3; Ex. xx. 8—11; Rev. i. 10.

Though you may escape punishment from earthly tribunals for transgressing the laws of the state which protect that day, you cannot by any means escape the judgments of God against transgressors; neither in this world, nor in the next. You can neither hide where he will not see you, nor ride beyond the limits of his jurisdiction, nor assemble such a multitude as will terrify him, nor escape when he sends to arrest you, and bring you to punishment. No matter how bold a face you may put on it, you know that you are neither wise enough to outwit, nor strong enough to conquer Almighty God; and that one day he will change your countenance, and send you away from your companions and your revelry. Consider, therefore, the punishments which you will surely suffer, unless you turn from your transgressions.

You will greatly increase your ungodliness and guilt by desecrating the day, and neglecting the means which he has given to bring you to repentance. If you die in your sins, where Christ is you can never come. God has given you the Sabbath, and the preaching of the gospel, to warn you to flee from the wrath to come, and to bring you into peace with God through the blood of Christ. By despising God's mercy in giving you such an opportunity, you greatly increase your guilt, harden your heart, and provoke him to give you over to the power of Satan. By Sabbath labour and revelry you stupefy your mind and weaken your body, so that you can neither earn so much, nor save so well, as those who respect the Sabbath. And, moreover, you shorten your life. Every Sabbath's labour or revelry takes a week from your life, and makes you double your pace to the grave which you fear, and the judgment-seat for which you are so ill prepared. Your ungodliness grievously injures others; your neighbours

and friends are influenced by your example, and if they should all follow it, the Sabbath would cease to be a day of rest, and would become a common working day, like the other days of the week. You are doing every thing in your power to reduce the working people of this city to a state of ceaseless drudgery, without any hope of a day of rest; and to a state of atheism and hopeless immorality, without any fear of God, or regard for his worship. Your own children are grievously cursed by your ungodly example, which they now imitate, and will soon exceed; and their children will follow in their footsteps of vice. Thus God will visit your iniquity upon your children to the third and fourth generation.

You must soon stand before the judgment-seat of Christ, to give an account of all your life; and every Sabbath must be accounted for. Oh, how will you escape in that day, "when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, when he shall come to be glorified in his saints, and to be admired in all them that believe?" 2 Thess. i. 8—10. Be entreated, then, to repent of your sins, to cry to God for mercy for Christ's sake, and to amend your ways and your doings, and turn to the Lord. "Let the wicked forsake his ways, and the unrighteous man his thoughts; and let him return to the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon." Isa. lv. 1—8.

Rev. J. W. Morrison presented the subjoined paper on Dancing, which was accepted and adopted:

*Whereas*, The supreme judicatory of the Reformed Presbyterian Church\* has repeatedly and emphatically uttered her remonstrance and warning against lascivious dancing; *and whereas*, this evil has occurred again and again in some of our congregations; *and whereas*, the root of this evil lies in the want of proper domestic training—parents and guardians of youth either excusing or advocating the practice of this insidious and insnaring vice: therefore

*Resolved*, That all parents and guardians in connexion with this church shall be, and they hereby are, solemnly and earnestly warned not to tolerate or suffer, under any circumstances, this root of bitterness, so prolific of evil, *the children's dance*, to have any place or countenance in their families.

Mr. J. B. Linskea, missionary of the Tract Society, Chicago, having presented credentials from the Protestant Episcopal Church, Ireland, was, on motion, received as a student of theology under the care of

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\* The action specially referred to in the foregoing preamble is that contained in the minutes of Synod for the year 1844, page 45, resolution 4th. It was ordered to be coupled with the above, and published. It is as follows:—"Resolved, That as lascivious dancing is sinful, a bad example to the church, and to those who are without, calculated to remove the distinction between the church and the world, interfere with Christian piety and moral purity, to grieve the Holy Spirit and offend God, and is therefore inconsistent with the character of the disciples of the Redeemer—this Synod warns all the youth and others of the church against the very beginnings of this practice, and enjoins it upon parents and the inferior judicatories to be vigilant and faithful in discountenancing this evil."

Presbytery, and ordered to be examined by the Standing Committee—Rev. R. Patterson, J. W. Morrison, and M. M'Bride. Mr. L. was so examined, and read an essay upon "The Sufficiency of the Scriptures as a Rule of Faith."

Mr. Bayne also read an essay upon the "Church during the First Three Centuries of her History."

Mr. Forsyth, a graduate of Jefferson College, having stated the nature of his connexion with the Pittsburgh Presbytery, was received under the care of Presbytery, and delivered a discourse on the "Being and Moral Government of God," from Hebrews ii. 6—"For he that cometh to God must believe that He is," &c. All these pieces were, after criticism, sustained.

It was, on motion, resolved that these gentlemen recite in divinity to Rev. R. Patterson, until the fall meeting of Presbytery.

An extract from a private letter from Rev. Wm. Calderwood, was read by Mr. Patterson, in which the severe illness of Mrs. Calderwood was referred to, and a request for prayer on her behalf presented.

On motion of Rev. M. M'Bride, business was suspended while Rev. R. Patterson led the Presbytery in united prayer with special reference to the case of our afflicted sister above mentioned, commending her to the care of her covenant-keeping God—"a very present help in time of trouble." Business was resumed.

On motion, it was resolved that Messrs. Linskea and Forsyth be recommended to attend the Theological Seminary in Philadelphia during the coming winter, and that they receive such support from the Board of Education as it is able to afford.

The minutes having been read and approved, on motion adjourned in the usual manner.

M. M'B., *Presbyterial Clerk.*

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## THE MINNESOTA MISSION.

By request of our missionary, and direction of the Board of Domestic Missions, we visited that new and growing State of the North-West. On our way the first Sabbath was spent at Thorn Grove, twenty-five miles south of Chicago, with Rev. J. W. Morrison; where we found one of the best-organized, well-trained, and working congregations in the West. It has a neat church, a large and well-conducted Sabbath-school, that meets an hour and a half previous to public service; also three mission schools in the surrounding country, which meet in the afternoon. On invitation we addressed two of these schools. One day was spent with Rev. R. Patterson, in Chicago. Found him (as he is ever wont to be) actively engaged in the Master's service—visiting the sick and dying, ministering to the wants of his people, opposing vice and immorality, and especially Sabbath desecration. The next point at which we stopped was St. Paul, where we were detained two days waiting for a boat going up the Minnesota river. This, to one in the habit of travelling on railroads, was not desirable; but it furnished an opportunity for looking into the commercial, as well as the moral aspects of that place, which, we were informed, thirteen years ago had only ten white inhabitants, and now has over *ten thousand!* This city, from its location at the head of steamboat navigation in low water on the Mississippi, is destined to be



one of no ordinary importance. It presents a field for missionary effort, where the gospel is much needed. There I found Mr. J. Aiton, formerly a member of Rev. D. Scott's church in Rochester, N. Y., who informed me that the Rev. Dr. Roberts, of the Reformed Presbyterian Church (O. S.) had just left, having preached the four previous Sabbaths. The number that attended was about forty. There are other families that would co-operate, were there a regular supply of preaching from any of the Reformed churches. To accomplish any good, it will require a man placed permanently, and supported for one or two years by the home mission fund. Shakopee, thirty miles up the Minnesota river, in Scott county, is an important point. In that vicinity is a small organization in connexion with the United Presbyterian Church, to whom the Rev. A. M'Hatton has lately been dispensing the ordinances. The next in order are Belplane, Lasseur, St. Peter's, and Mankato. The latter is the county seat of Blue Earth county, where our missionary—Rev. H. A. M'Kelvey—resides, and preaches in a school-house half the time; the other half at Madison Lake, nine miles distant. Mankato is one hundred and fifty miles up the river from St. Paul, and one hundred miles by land. The head of steamboat navigation on that river—surrounded by a rich, well-timbered, and fertile country, Mr. M'Kelvey having gone there in search of health for himself and family, which has been realized, has concluded to make that his home and field of labour. Those to whom he has been preaching expressed a desire for an organization. Notice was given on a previous Sabbath of my expected visit, and of the way opened for the organization of a congregation in connexion with the Reformed Presbyterian Church. Preaching was appointed at the house of R. Hyslop, near Madison Lake, on the 3d inst., where adherents from both places met. Rev. H. A. M'Kelvey preached a very appropriate sermon from 1 Kings xviii. 21, "How long halt ye between two opinions?" after which, "*in an upper room*," the session was constituted. Those having petitions presented them; which, with others, on examination, were received. After which an election was held for elders, that resulted in the election of James Douglass and G. M. Keenan. On the next day, after another sermon by the same from John xvii. 17, "Sanctify them through thy truth, thy word is truth," and examination by the Moderator, the two elected were ordained and set apart to the office of ruling elder. For want of time, and other circumstances, the Lord's Supper was not dispensed, but is expected to be about the last of October, in due order, when others will have the opportunity of uniting in Mankato. Mr. M'Kelvey expects to be absent a few weeks on business in Illinois, and to attend the meeting of the Chicago Presbytery in Rock Prairie, in October. After his return he designs giving his whole time to the work, looking out and visiting other persons and places now destitute of the preached gospel. Having seen him and the field, we are free in commending him and the cause to the church as well worthy of support. Should any of your readers desire to make a change, with a view of finding a home in the West, they will find a cordial reception by the brethren, and a good opportunity of securing farms on favourable terms in Blue Earth county, Minnesota, where the Reformation vine is now planted. Should more specific information be desired, a letter may be addressed



to Rev. H. A. M'Kelvey—or F. M'Quiston, of Mankato. Having accomplished the object of our mission in giving aid and witnessing the organization of a church in that distant portion of our country, where but a few years ago was only to be heard the voice of the savage and war whoop of the red man, now are heard the gospel sounds and psalms of praise sung to Almighty God, we bid adieu to the friends and brethren there with whom we had such pleasant intercourse.

J. C. M'MILLAN.

Xenia, O., September 12, 1859.

## ORIGINAL MINUTES OF THE WESTMINSTER ASSEMBLY.

The subjoined very interesting information in regard to the original manuscript Minutes of the illustrious Westminster Assembly, is furnished to the Edinburgh Witness, by Dr. Thomas M'Crie.

DEAR SIR:—I have been told that a paragraph appeared in several papers lately, announcing that I had discovered the Original Minutes of the Westminster Assembly. As this has led to numerous inquiries, and as it must be interesting to many to know something more regarding the document in question, permit me, through the medium of your columns, to give a brief account of my discovery, if that term can be applied to an unexpected meeting with what had in reality never been lost. The general impression, certainly, was that the Minutes had been lost. In the preface to his excellent History of the Westminster Assembly, my friend, Dr. Hetherington, says: "Inquiries have been frequently made, respecting the manuscript of the Westminster Assembly's proceedings, kept by the clerks or scribes of the Assembly; but that important document appears to be irrecoverably lost. One account states that it was burnt in the great fire of London, in the year 1666. It was long thought that a copy of it had been taken, and was preserved in the library of Sion College; and some aver that this was actually the case, and that it, too, was destroyed in the fire which burned the House of Commons, in 1834, having been placed there, along with other manuscript records relating to the Church of Scotland, during the inquiries of the Committee on Patronage." I am happy to say that these surmises were all unfounded, and that after some inquiries and not a few difficulties, I found the long-wished-for document in Dr. Williams' Library, Red Cross Street, London. This library was established by Dr. Daniel Williams, a worthy Presbyterian minister, who flourished in the early part of last century, and who bequeathed his own library, with those of Dr. Manton and Dr. Bates, for the use of the Presbyterian ministers of London. A more appropriate asylum could not have been devised for the Minutes of the Westminster Assembly; but after Arianism had unhappily infected so many of the Presbyterians of England during the last century, it could hardly be expected that much regard would be paid to the record of proceedings which issued in the production of the Confession of Faith, and the Catechisms, larger and shorter. The books were preserved, indeed, but preserved as the bones of our ancestors are, unseen and undisturbed in their mausoleums. It was, therefore, with something like the feelings of one who has discovered a long-lost treasure, that I found myself one day seated with the veritable records of the Westminster divines before me.

The Minutes are contained in three folio volumes, and bear every mark of authenticity. The first two volumes were evidently the *scroll* minutes, written during the sittings of the Assembly, by Adoniram Byfield, the scribe. They are written in a hurried, scrambling, and almost illegible hand, are full of abbreviations, and exhibit an abridged account of the proceedings. About the middle of volume third, these Minutes are, to a considerable extent, re-written *in extenso*, in a neat and legible hand. I regret to say that the first volume is incomplete, as it wants the commencement of the proceedings, and begins with "Session 45, August 4, 1643." The Assembly, we know, met on the 1st of July, 1643. We have thus lost the records of the first month of their meetings; but when it is considered that much time was spent in preliminary arrangements, and that during this period they were discussing the Thirty-nine Articles, which led to no practical result, nothing of importance being done till October, 1643, there is less cause to regret the loss. The third volume carries down the proceedings to the very close of the Assembly, including the period when they sat as a Committee of Examination, and ending with the date March 25, 1652, the precise time when, with the Long Parliament, the Assembly was finally dissolved by Cromwell.

The Minutes are not confined to a bare record of the proceedings; they contain a brief summary of the speeches of the members, or rather their opinions, for they do not seem to have indulged in lengthened or formal speeches. It is interesting to observe how frequently the names of Henderson, Rutherford, and Gillespie appear in the course of the debates. I have not had sufficient leisure as yet to examine the volumes thoroughly, and compare them with other sources of information; but from what I have observed, I should say that, besides the historical value of such a document in confirming facts already known, these Minutes will be found to throw considerable light on the proceedings of the Assembly, and on the sentiments of the leading spirits that composed it. I can only at present advert to one or two general points which struck me on a cursory perusal of them. Nothing is more clearly evinced by these records than the labour and industry which had been expended in the compilation of our subordinate standards. In preparing the Larger Catechism, for example, it is curious to observe that there was a separate committee for every commandment in the Decalogue:—"June 23. Ordered, that the several commandments shall be considered by these several committees: Mr. Simpson and Mr. Greenhill for the first commandment; Mr. Burgess and Mr. Calamy for the second commandment, &c. The general rules for expounding the commandments (committed) to Dr. Gouge and Mr. Walker, and report to be brought in to-morrow seven-night, to the Committee, of whom Mr. Tuckney is in the chaire."

With regard to the authorship of the Shorter Catechism, it would appear from the following entry that it was also intrusted to a committee:—"August 5, 1647. Resolved upon, that the Shorter Catechism shall be gone in hand with presently, by a committee now to be chosen: Ordered, Mr. Prolocutor, Mr. Palmer, Dr. Temple, Mr. Lightfoot, Mr. Green, Mr. Delmy, shall be the Committee, and are to meet this afternoon. *Mr. Palmer is to take care of it.*" This last clause would seem to indicate that the business had been specially intrusted

to Mr. Palmer, perhaps, to use the modern phrase, in the character of Convener. But his name does not occur again, and he died in the course of that year. Another entry occurs, October 19, 1647: "Ordered, Mr. Tuckney, Mr. Marshall, and Mr. Ward, to prepare the Shorter Catechism." From this, we may conclude that a new committee was appointed; the former having failed, probably in consequence of Mr. Palmer's death. My own opinion, which I hope to be able to prove, is, that the person who prepared the original draught of the Shorter Catechism, was Dr. Anthony Tuckney.

Great must have been the patience and impartiality of the Westminster divines, if we may judge from the incessant and pertinacious opposition which they encountered from the five or six Independents in the Assembly, for hardly is there a page that does not bristle with a *dissent* from one or another of these scrupulous gentlemen, so justly termed "the dissenting brethren." Various, too, were the amendments proposed and carried during the debates on the Confession and Larger Catechism, some of which are curious, and one or two of which may be noticed as showing the influence exerted by our Scottish Commissioners. Thus, in chap. xxxi., sect. 5, where it is said that Synods are "not to intermeddle with civil affairs," our Scottish friends, by what Baillie would have called a "canny conveyance," procured the addition of the words "unless, by way of humble petition in cases extraordinary." On chap. xxiii., "Of the civil magistrate," it was resolved, "upon a motion by Mr. George Gillespie, that in the said chapter, for the word *Christ*, the word *God* shall be put in three places." Dr. Burgess, it is said, entered his dissent from this alteration, and the following memorandum is added: "This vote was not intended to determine the controversy about the subordination of the civil magistrate to Christ as Mediator." On consulting the passage, chap. xxiii., sects. 1st and 2d, it will be seen that the alteration, whatever controversy it may or may not determine, is very important. Had it stood as originally proposed, "*Christ*, the supreme Lord and King of all the world, hath ordained civil magistrates to be, under Him, over the people," &c., it would have taught a very different doctrine from what it does as it now stands. The change of the word in the second section appears to have been intended to guard the doctrine of the magistrate's power against those charges which were so often brought against this portion of our Confession in the course of the Voluntary controversy.

Various other interesting facts are brought out and established by these venerable relics of antiquity, which I may afterwards find an opportunity of publishing.

Mean while I am yours, &c.,

THOMAS M'CRIE.

Gullane, East Lothian, July 27, 1859.

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### A VOICE FOR THE SEMINARY.

At a recent meeting of the Boards of Superintendents and Trustees of the Theological Seminary, among other items of business transacted, a Committee was appointed to ask through the pages of the Banner, the aid and co-operation of the church at large in sustaining the Seminary. In discharge of this duty we come before the church.



It is not necessary, beloved brethren, to write to you of the necessity of a Theological Seminary. Its existence, we might say, is indispensable at least for the extension and prosperity of the church. For some years with regard to this institution we have lacked as a church. It may be, more than any thing else, the agitated question of Union has produced this state of things, and the partially unsettled condition of the church on account of this agitation has been a hinderance to some of us from carrying out our own objects. That question, however, is now settled by the last meeting of Synod: and as we have determined to stand upon our own platform and abide by our own standards, we have now *to set to work*, and do that committed to us by the great Head of the church. The other parts of the machinery of the church are in good working order, and doing well. Our Home and Foreign Missions, our Education Board, &c. Why should not the Seminary? Without it our other schemes must fail. Our foreign mission calls for help. We have determined to send, if the men offer; and there never was in the history of that mission such a call and such encouragement as at present. Who will go? and whom shall we send? Our home mission may be extended to any amount. What only is wanted? MEN! Our Education Board has a number of young men in different stages of progress. Shall we have a Seminary to receive them, or shall they be obliged to go elsewhere for their theological training? THE SEMINARY IS THE WANT OF THE CHURCH. That want, so far as the organization and professors are concerned, is supplied. But still we want the united sympathy and cordial support of the church to sustain it. There are expenses incident to its prosperity: the salary of professors, the aid of students. The Boards controlling it by the appointment of Synod, are desirous of giving every encouragement to young men. What, therefore, we hope for, and what we write for, is—

1st. That all the Presbyteries in the church, shall see to it that all students under their care, are in attendance at our own Seminary.

2d. That to meet current expenses, each congregation under the care of Synod shall in due time take up a collection for this purpose, and forward to the Treasurer, MR. ROBERT STEENSON, 1438 Frankford road, Philadelphia.

3d. That its Professors and students shall have an interest in the prayers of the church. That the Theological Seminary, that all the interests of our beloved Zion may prosper, is the earnest desire of

THE COMMITTEE.

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#### DESTRUCTION OF THE REFORMED PRESBYTERIAN CHURCH, CHICAGO.

Terrific conflagration—Fifteen acres in ruins—Ten million feet of lumber burned—Manufactories, hotels, and foundries reduced to ashes—Loss over half a million of dollars.

About half past eight o'clock Thursday evening, there broke out on the West Side one of the most terrific and destructive conflagrations with which our city has ever been visited, and which, before it was subdued, had reduced to a pile of smoking ruins an extent of over fifteen acres of ground, sweeping before it in its progress hotels, lumber yards, mills, manufactories, and dwellings.

The first fire broke out in the rear of the stables Nos. 55 and 57 North Canal street, occupied by F. Mehrling, the "Opposition Ice" man.



The weather for the past season has been so dry that every thing was like tinder, and the flames spread with extraordinary rapidity, bidding defiance to the efforts of the firemen, and laughing to scorn the steam fire engines, as they rapidly swept over the ground, and, licking up like stubble the frame shells, amidst which they originated, seized upon the more valuable lumber yards, and more lasting structures with which they were surrounded.

We never saw flames spread more rapidly. The reporter of this paper was on the ground within twenty minutes from the time the alarm was given; and when he arrived the entire square bounded by Canal, Fulton, Clinton, and Lake, was a mass of seething flame, which, urged onward by a high wind, was already leaping across the streets to the northward and westward.

The fire raged fiercely for hours, and was at its height at about two o'clock, A. M.; after which it ceased to spread, and contented itself with licking up the remains of the feast upon which it had just gorged itself. The entire territory burned over comprises the greater part of five blocks, bounded by Canal, Lake, Jefferson, and the Galena Railroad track, and intersected by Clinton, Carroll, and Fulton streets, and a cleaner fire we never saw. Ordinarily a fire leaves standing walls, skeleton frames, and smoking heaps of ruins, while this has left nothing but piles of ashes and glowing embers, the whole surface being as cleanly burned as a fallow.

DEAR BROTHER M'AULEY:—The above extract from *The Chicago Daily Democrat*, gives you the outlines of a calamity in which we are involved. Our church is in ashes.

As soon as the direction of the fire was known the members hurried to the scene, and were busily occupied in endeavouring to extinguish the snow-drift of fire which fell fast and thick on all roofs far to windward of the conflagration. But when the devouring flame came furiously on roaring like the sea, but far more irresistible, it was evident that man's efforts were vain. The lumber yards and factories on the other side of the street blazed out, and in a short time the fire was victorious on our side also. Then ensued a scene of melancholy confusion. I could look on to see the splendid factories and hotels consumed with a feeling of awful curiosity, and even bear to see the little church, where we had so many happy Sabbaths and hours of prayer, ascending heaven-ward in flame; but no man could look on, unmoved, on the poor, helpless dwellers in the shanties, thickly crowded around us, driven out of their little homes at midnight, with no shelter save the sky for their wives and children. Here was a man with his bedding and cooking utensils in a wheelbarrow, his wife trying to keep close by with an infant in her arms, and three little ones holding on to her skirts, seeking escape from the crowd which threatened to be less merciful to her darlings than the fire. Here came a furniture wagon full of the fragments of furniture of four or five families, the heads of which, with frantic shouts and struggles, were trying to drag it to a place of safety. Then would come a melancholy procession of feeble women with chairs, pots, tables, bundles of bed clothes, babies, bedsteads, and bureau drawers; followed by little ones, with such burdens as their little hands could carry, and their simple heads suggested. One has a handbox, another a looking-glass; there a little girl has a bird-cage with her little pet, another tries hard to secure her kitten. Here two or three precociously wise, drag along a ponderous piece of a cooking-stove; while behind a little girl bewails the loss of her library book and tickets. Here a group of healthy, young, bare-

footed Hibernians, have organized an extensive fire brigade, and are rushing about to save property with great outcry and energy; and here is a poor, sick woman, weeping over the loss of her little all, as she reclines against a fire plug. Loud over the shouts of the firemen, the noises of the crowded thousands of spectators, and the quick, stentorian breathing of the desperate steam fire engines, rises the fierce, awful roar of the fiery Niagara; and overhead glares the pillar of cloud and fire, contrasting strangely with the still, clear, calm, unmoved gas lights, and with the greenish spot which opened where the moon had paled her heavenly fires before the fearful glare of earthly conflagration. A subdued conversation, in brief sentences, went on every where. One of our little Sabbath scholars lamented that there wouldn't be a Sunday-school nor papers any more in Fulton street. A group of men censured the firemen. Some women declared it was awful. I heard none who spoke of the great and dreadful day of the Lord, when the world shall be dissolved by fire, and the elements shall melt with fervent heat; yet, doubtless, the voice of the fire cried to some, "*Flee from the wrath to come!*"

We are taking active measures to rebuild in a more suitable locality, and on a larger plan; as, during the whole of the winter, our Sabbath-school was unpleasantly crowded in the church, and every eligible sitting rented. We mean to persevere in the attempt to bring the children of our German, French, and Irish neighbours under the influence of the gospel, and to invite all classes, without exception, into wisdom's house. The Lord has added a goodly number of members to the church; but the majority of them are working mechanics, like himself and his apostles. We have no doubt, however, that while we obey his command to preach the gospel to the poor, he will incline the hearts of his people to own his cause, and help us to extend it. Christ and the promises are still safe beyond the reach of fire, and Christ is ours.

Affectionately yours,

R. P.

## P o e t r y .

### HERE IS MY HEART.

Here in thy presence, Lord, I stand;  
 I give myself, my all to thee;  
 Thou hast redeem'd me by thy precious blood;  
 Thine only will I be.  
 No love but thine, but thine, can me relieve,  
 No light but thine, but thine, will I receive,  
 No light, no love, but thine!

Take, take me as I am; thou need'st me not,  
 I know thou need'st me not at all.  
 All heaven is thine, all earth, each morning-star;  
 High angels wait thy call;  
 I am the poorest of thy creatures, I  
 The child of evil and dark misery;—  
 Yet take me as I am!

Perhaps thou overlookest me; too small  
 A mote of being for thine eye  
 To rest on, or to care for; far beneath  
 Thy mighty majesty.  
 But still I am a thing of life, I know,  
 And made for everlasting joy or wo;—  
 Turn not thine eye away.

Perhaps thou dost repent of making me!  
 And yet this, O my God, I know,  
 That I am made, made by thine own great hand,  
 Though least of all below;  
 Myself I cannot alter or unmake,  
 Oh, wilt thou not this soul of mine new make?  
 New make me, O my God!

Perhaps for aught of good I am unfit,  
 Most worthless and most useless all;  
 Yet make me but the meanest thing that lives  
 Within thy Salem's wall.  
 I shall be well content, my God, to be,  
 Or do, or suffer aught that pleaseth thee;—  
 Oh, cast me not away!

It would not cost thee dear to bless me, Lord;  
 A word would do it, or a sign,  
 It needs no more from thee, no more, my God;  
 Thy words have power divine.  
 And oh, the boundless blessedness to me—  
 Loved, saved, forgiven, renew'd, and blessed by thee!  
 Oh, speak, oh, speak the word!

Life ebbs apace, my night is coming fast;  
 My cheek is wan, my hair is gray;  
 I am not what I was when on me blazed  
 The noon of youth's bright day.  
 Make haste to do for me what thus I plead,  
 Oh thou the Succourer of my great need,  
 Oh, love and comfort me!

I know the blood of thine eternal Son  
 Has power to cleanse even me;  
 Oh, wash me now in thy all-precious blood;  
 Give my soul purity;  
 Scatter the darkness, bid the day-star shine,  
 Light up the midnight of this soul of mine;  
 Let all be song and joy!

DR. BONAR.

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## Children's Department.

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### 1.—THE FISHERMAN AND THE LIGHT.

There was a fisherman once, whose hut was situated on a high and rock-bound coast. Near by was a snug cove, with a smooth, sandy beach, where he was accustomed to draw up his little boat, and from which he went forth,



day by day, to engage in his toilsome occupation, on the waters of the stormy sea. One day he went out as usual, to spend the day in fishing. He toiled on, with encouraging success, till towards the close of the afternoon, when, looking up to the sky, he saw threatening signs of an approaching storm. Immediately he hauled up his lines, resolving, if possible, to reach his home before the gathering tempest should burst upon him. But he had a long distance to go, and the wind was ahead, and the sea was rough, and the storm came on fast, and the day was almost gone. Yet, with a brave and trusting heart, he turned the bow of his boat in the right direction and began to row towards home. Right manfully did he bend upon his oars, and his boat flew rapidly over the white-capped billows. But darker and darker grew the heavens above him; and soon all trace of daylight had disappeared. The outline of the coast had faded from his view, and he could no longer see any of those well-known landmarks by which he was accustomed to direct his course. He went as near the coast as he could, without being dashed against its jagged rocks. And then he rowed on, till he was exhausted; but no sign of his hut, or of the little cove near by, could he discover. The storm raged fiercer, and the night grew darker. Hope died away within him, and death stared him in the face. He expected every moment that his frail boat would be swallowed up in the stormy waters. But, just then, a faint ray of light met his eye. It renewed his strength. He rowed on more heartily. Very soon he found that it proceeded from the window of his own little hut. It guided him to the cove he was accustomed to enter. He drew his boat up safely on the sand, and, grateful for his own deliverance, before he went to bed that night he trimmed the lamp, and filled it with oil, and set it in the window of his humble dwelling, that its friendly light might shine out upon the stormy sea, and perhaps guide some other tempest-tossed voyager to a place of safety. And as long as he lived he continued this practice. It was very proper that he should do this. He made a right use of the lamp himself, and then he tried to extend the benefit of it to others. And this is just what we should do. We have God's wonderful lamp. It is shining all about our path. It shows us how we may sail over life's stormy sea, so as to reach the haven of enduring rest and safety at last. But there are multitudes of our fellow-creatures who are tossed on this tempestuous sea, without a single ray of light to guide their way. What is our duty? Should we not send this wonderful lamp to them? This is all they need. It is abundantly able to guide them to the only place where they can find safety. And, when we present our offerings to the missionary cause, when we give our money to send the Bible to the benighted heathen, and when we pray to God to bless our offerings, then we are holding up this wonderful lamp, that those who are in darkness may see its light, and follow its guidance, and be happy for ever. There are two things, my dear children, that you should earnestly pray for. One is, that God may give you grace to make a right use of this lamp yourselves; and the other is, that He would help you to do all you can to send it to others. When Jesus was on earth, He said to the people, "While ye have the light, walk in the light, lest darkness come upon you." And He says the same to us. If we neglect to use this lamp properly ourselves, we commit a great sin, and expose ourselves to great danger. And so we do if we neglect to send it to others; for there is a passage of Scripture which says, "To him that knoweth to do good, and doeth it not, to him it is sin." May God enable us "both to perceive and know what things we ought to do; and also give us grace faithfully to fulfil the same," for Jesus' sake. Amen.—*Rills from the Fountain of Life.*

## Missionary Correspondence.

### NOTES OF A TRIP TO CALCUTTA.

BY REV. J. S. WOODSIDE.

(Continued from page 311.)

To attempt to enumerate all the articles of commerce which pass in and out through Calcutta, would be as far beyond the reach of my ability as my object in these notes. All the great staples of Bengal and the North-west, such as rice, sugar, opium, indigo, saltpetre, hides, silks, muslins, hemp, flax, and numerous other articles, come pouring down the Ganges in every species of native craft, and are here shipped for all parts of the world; and foreign vessels, in return, pour their rich contents of European manufactured goods, and other commodities, upon these muddy wharves, for distribution into all parts of the country. On landing in Calcutta this time, I was struck with the change that had taken place in the city conveyances. Formerly the palanquin was universal; and those who had no conveyances of their own were obliged to submit to be carried in one of those abominable boxes from place to place—as helpless, as regards voluntary locomotion, almost, as new-born babes. Now the scene is changed. Little palanquin carriages, drawn by ponies, abound every where, and the drivers are almost as energetic in pressing themselves into the service of the public as cab-men at home. The hire of one of these little conveyances is a dollar a day. The improvement is incalculable, and one is enabled to accomplish as much in *one* day now as he could ten years ago in two. But there are works now in progress leading from Calcutta into the interior, which, during the next ten years, are destined to effect far greater changes in commerce, travelling, &c., &c., than any that have been effected in by-gone times. I refer to the system of railways that commences here, and spreads its giant arms over the vast plains of India, destined one day to bring the produce of Cabul to the Calcutta market in less time than a letter can now traverse the same distance. I spent part of a day in examining the extensive railway works going on at Howrah, just across the Hoogly from Calcutta. I was introduced to several of the engineers by a young man of their own profession, who had lately arrived from England to superintend the erection of an immense iron suspension bridge over one of the large rivers in the interior. The gentlemen in charge of the various works very politely allowed me to gratify my curiosity on all sides; and having as my guide one who was familiar with every thing to be seen, I enjoyed my visit greatly. I was not prepared to find any thing so extensive or so complicated in India. Living in a remote part of the country, and longing year after year for the day when the rail would reach our own neighbourhood, I had not the slightest conception of the immense preparations necessary to carry out such an undertaking. Here I found thousands of workmen busily engaged preparing the vast machinery necessary to carry forward this great work; and while I looked upon that busy throng of native artificers, all labouring hard under the direction of European overseers, in working out the physical regeneration of their country, I felt more than ever the blessedness of being engaged in assisting in the work of its spiritual regeneration. I saw, too, in that assemblage, the solution of the great problem as to how this work is to be completed. *Native workmen*—indigenous spiritual artificers—under the direction and guidance of European and American evangelists, will Christianize India.

Another day I visited the mint, which is also a great commercial agent busy at work here. Col. Baird Smith, who was formerly stationed at Saharanpur, who paid a visit a few years ago to America, and who was chief engineer with the forces at the siege of Delhi, is now master of the mint in Calcutta. He



received me very kindly, and showed me through every department of this vast establishment—the *largest* in the world. Here, again, swarms of native workmen and boys under European control, did all the manual labour. It requires no little care to prevent these people from pilfering pieces of the precious metals. Every evening they are stripped naked before going out, and thoroughly examined. I have said this is the largest mint in the world, and I believe this is known to be a fact. In no single establishment known can so much work be turned out daily. They can coin here 365,000 rupees a day in silver alone. Silver being the great circulating medium in India, there is an immense demand for it; and all their exertions in this and the mints at the other Presidencies are not able to produce a sufficient supply. Hence we have still a variety of miserable old coins circulating at various rates of discount all over the country. Gold has never succeeded in India, as in other countries, in taking the place of silver in commerce. This arises from the disposition of the natives to hoard. When a native gets a gold piece into his hand, he immediately puts it away, or buries it in the earth; and thus, although we have a nominal gold currency, (the mohur,) it is very seldom seen in circulation. I should also mention that one great reason why the mints are unable to keep up an adequate supply of rupees, is, that immense quantities of these are every year melted and worked up into all sorts of ornaments by the natives. The machinery, to be so extensive, is most perfect in all its parts, equal to any thing I have ever seen at home. One weighing machine was pointed out by an elderly gentleman, who said he had himself introduced a very minute improvement, by which he had secured an unprecedented result in the exactness with which it did its work. He showed me the figures indicating this result. I am not now certain what they were, but I think he stated that the 1,175,000th part of a mound (80 lbs.) would turn the scale. Whether these be the correct figures or not, is not much to my purpose. My only object is to show the perfection to which these instruments are capable of being brought, and the inventor of this considered he had introduced an improvement upon all former weighing machines likely to prove beneficial far beyond the limits of his own sphere of operations. In this wish I heartily joined.

The bázárs of Calcutta should next claim notice here; but, I confess, I dare not attempt a description of them. Shops belonging to Europeans, and conducted under their own superintendence, are on a magnificent scale, and every thing laid out with a view to attract customers; but the native “stores” are huddled together into close, dark, narrow, filthy passages and by-lanes, or confined, as in the case of the “bará bazar,” (large bazar,) to a kind of covered square, cut up into an interminable series of dark little avenues, above and below, vieing in its intricate windings, and untraceable localities, with the labyrinth of Crete! Here is collected, in endless profusion, every thing in the shape of European manufactures suited to the wants of the European community in India. Goods which, if laid out with taste, would make a show equal to any thing to be seen in Chestnut street, are huddled away in dark corners of these filthy little recesses, and are drawn forth for inspection so covered with dust and filth as to leave the impression that they had not been moved for a quarter of a century. From eleven o’clock to *three* in the afternoon these passages are completely blocked up with every species of conveyance that Calcutta can produce, and swarming with people on foot of every rank, class, and colour. The only way to get along is to abandon your conveyance at some wide corner outside, and trusting either to your own skill or the service of some native acquainted with the place, proceed on foot in quest of whatever you may wish. As you pass along your ears are stunned by a perfect Babel of sounds. Drivers, cartmen, foot passengers, angry gentlemen seated in their carriages, but unable to proceed, owing to the general blockade, hawkers of all sorts of portable commodities, vociferating, squabbling, pushing, beating stupid



bullocks and lazy ponies, in addition to the garbled English proceeding from every shop door, such as, "Come this way, master," "I got every thing in my shop," "Don't go that shop, sir," "That man not got any thing," "What you want, sir?" "Just look my shop," "Every thing I got," and then follows an endless catalogue of merchandise from half a dozen tongues as long as you remain within reach of their voices. All these create such a din, that one hardly knows what he is about from the time he enters till he gets out again. How any community of Europeans can tolerate such abominable nuisances as these bazaars must be, has often astonished me. The native town admirably sustains the character of the bazaars. On two or three occasions I made long perambulations through the native city, that I might be able to judge for myself as to its sanitary condition. I had often heard that Calcutta was the filthiest city in all India, and I must say the result of my observations would go far to corroborate the statement. It must be remembered that the drainage of a city, where the surface of the soil is not more than two or three feet higher than that of the river at high water, must always be difficult; but the state of Calcutta is nevertheless not creditable to our English rulers. Those long, narrow streets, swarming with countless multitudes of human beings, are left surcharged with an accumulation of filth sufficient to create a perennial pestilence, enough to carry off the whole population every five years. Stupid efforts at improvement do seem to have been made at intervals, but nothing satisfactory has yet been accomplished. I fancy the great impediment to improvement in Calcutta is the presence of rulers who know nothing whatever of India, and the absence, or perhaps subjection to authority of men having Indian experience. An active magistrate, in a great city in the interior, will carry through with rapidity and vigour, a system of improvements, from which the Calcutta authorities shrink back in consternation. In the interior the magistrate's word is law, and his *advice* is more potent than all the municipal regulations of Christendom. He has but to express a wish to see a street drained and paved, and in an incredibly short period of time it is done. English ideas of municipal government are not at all adapted to India. Natives never will do any thing for the improvement of their houses or cities without an *order*. Republicanism is just as foreign to their ideas of propriety, as despotism would be to those of your enlightened citizens in America. Calcutta is cursed with men who bring *English theories* to the management of Asiatic concerns, and the consequence is a complete failure of the system. It is generally remarked that if the French, Russians, or Americans, ruled India, the march of improvement would be much more rapid than it is. I believe it. None of those nations would be troubled with the conscientious scruples which compel Asiatics to live in filth and degradation, and which prove such stumbling-blocks to honest John Bull. An Englishman's political economy seems all to circulate around the focal point of *individual right*, while to a large extent he forgets that *a community*, as such, has also rights, and that, in some cases, these must be asserted, *even at the expense of individuals*. Suppose, for example, that some Philadelphia citizen should take it into his head to establish a *piggery* on "Franklin Square," Market, or Broad streets. Do you think the justice-loving citizens on all sides of him would silently submit to such an exercise of individual liberty? This is the lesson our rulers in India must learn before our great cities will show any signs of improvement, such as a European government ought to be able to secure. So-called individual rights must sometimes suffer, or improvement must for ever lag. The system of drainage they have attempted in Calcutta is radically wrong, and never can succeed. In a hot country like India, the great secret of cleanliness is to wash every thing from the *surface*; and in order that it may be washed away, it must be kept there. *Deep* side drains are, in this respect, objectionable. Shallow surface drains, with well-paved streets, would do much to remedy the evil.

But why trouble you with all this? I want to let you see some of the phy-

sical difficulties to be contended with in this land, for I feel assured that improvement here is just as necessary as in the moral and intellectual condition of the people. The latter never can be what it ought to be without the former. What renders the case of Calcutta worse than others is, that it is a place which might have been otherwise. It has grown up entirely under European influence and control. When the first settlement was made here in 1686, I suppose there was scarcely a hut where this immense city now stands, containing, with its suburbs, a population of more than a million of souls. If English rulers incur a fearful amount of responsibility by allowing it to remain in its present polluted condition, these remarks are of course applicable to the native part of Calcutta only; yet even the European part, consisting of palatial residences, might also be greatly improved by attention to little sanitary reforms.

I must now turn from the physical and secular to that which more properly concerns me, the moral and spiritual condition of this great city. I shall endeavour in my next to give you some idea of what is being done for the amelioration of these. Calcutta seems to increase gradually, but slowly. I could not perceive any thing like the rapid growth of one of your American cities manifest during the ten years since my former visit. The European part seemed almost stationary; and the native part, as to extension, I could not well judge of, but in other respects it seemed much as before.

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## Summary of Religious Intelligence.

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### THE IRISH APPEAL.

New York, September, 1859.

DEAR BRETHREN:—The undersigned ask your attention to the following statement made in behalf of the Deputation of the General Assembly of the Presbyterian Church in Ireland, to the Churches of America.

The population of Ireland is now about six millions, of which four millions are Roman Catholic. The Protestants of the island are mainly confined to Ulster, and the Roman Catholics mainly to Leinster, Munster, and Connaught.

The missions to the Roman Catholics occupy many districts to the South and West, and the whole province of Connaught; and to illustrate their success, we merely state that in a district where ten years ago there were only six mission stations, there are now forty-two.

As one result of the present glorious revival now in progress in Ireland, wide and effectual doors are open to the Roman Catholic population; and from many Papal districts there is a cry for help to assist in meeting these daily increasing demands. The General Assembly appeals through its Deputation, to the Churches of America for aid. Popish emigrants are to America no gain, and to their native land no loss; but if enlightened, and brought to the knowledge of the truth, they would be a rich blessing to both, and to the world. Protestants in America should be as much interested in Protestant missions to these as Protestants in Ireland. And we respectfully, but urgently solicit your assistance to aid the Presbyterian Church in its noble efforts to give the gospel to the entire Roman Catholic population of Ireland.

We hope, if you are not called upon by any member of the Deputation for your contribution, you will send to the Treasurer, James Stuart, Esq., 43 Nassau street, New York; or to George H. Stuart, Esq., 13 Bank street, Philadelphia, whatever amount you may think God in his providence calls upon you to give.

N. MURRAY,  
JOHN N. M'LEOD,  
A. R. WETMORE,  
JOSEPH SAUNDERSON,  
HENRY BUTLER,  
WILLIAM E. DODGE,  
HORACE HOLDEN,  
G. H. STUART,  
THOMAS DE WITT,  
EDWIN F. HATFIELD,  
ALEX. CLEMENTS,  
H. H. VANDYKE,

F. F. RUSHTON,  
JOHN M'CLINTOCK,  
WILLIAM HAGUE,  
WILLIAM ADAMS,  
S. I. PRIME,  
ALLAN HAY,  
M. C. DOREMUS,  
JOHN W. GRAYDON,  
JAMES STUART,  
JOHN THOMSON,  
J. E. ROCKWELL,  
H. H. BLAIR.

TESTIMONY OF THE REV. DR. EDGAR.—Dr. Edgar, an eminent Presbyterian clergyman of Belfast, one of the delegation now in this country, has addressed a letter to *The British Standard*, in which he illustrates the operation of the revival by describing the effects which had come under his own knowledge, in connexion with a single congregation in a country district in Ulster. He first specifies the means employed in this congregation, in order to show that they are in no respect strange or miraculous. The minister is not remarkable for his powers of oratory, but a plain, honest, direct preacher, “going right to the understanding and heart.” There are—1st, two sermons; 2d, a system of Sunday-schools over the district; 3d, pastoral visitation from house to house; 4th, a network of prayer meetings over the whole district, (one hundred weekly,) at five or six of which the minister officiates weekly; 5th, open-air services, at which, two or three years ago, when there was no talk of revivals, there were usually audiences of two or three thousand. The agents assisting the minister are, besides the elders, Sunday-school teachers, &c., ordinarily engaged, several laymen and Christian women from among the new converts, who labour in various ways to bring souls to Christ:

“Many of these are working at home, nine of them are travelling around, on invitations from many parties anxious for their help. A meeting of such is held each Saturday specially to ask for God’s blessing on the Sabbath services. I lately attended. The place was a butcher’s shop; the butcher, two years since, did not know A from B. God converted him, he taught himself to read, and he is now a large tract distributor at his own cost, and a chief hand in the revival work. The secretary was a working shoemaker—another Carey. Others present were day-labourers, a stone-breaker, and a blacksmith’s boy. The stone-breaker, who still sits on the roadside breaking stone to earn his bread, is one of four brothers lately converted. Their mother was sister to a blackguard pugilist, to whom she used to be bottle-holder; and when she entered a shop she was watched as a noted thief. Her sons were pests, but God’s grace has made them vessels of mercy overflowing with goodness for not a few. I have heard them, and others like them, speak and pray in public. I don’t defend their



pronunciation, grammar, style, or delivery; but I say fearlessly, that their addresses and prayers are Scriptural, wise, and powerful, and, as their effects show, most wonderfully adapted to do great and permanent good to persons in humble life like themselves."

Dr. Edgar then comes to the effects produced, and shows:

1. That the revival spirit, activity, and blessedness, are strikingly illustrated in the minister's own household. The labours of the pastor's wife have been blessed by some remarkable conversions. A son, previously thoughtless, had given his heart to God, and determined to devote himself to the ministry. The servants of the household had become the Lord's servants. We now come to the description of general effects, which we must cite in detail:

"2. A general effect of God's blessing on the minister and his work is an earnest, extensive desire to hear. When, for example, I lately conducted the Sabbath services of the congregation, immediately at the close of the forenoon service prayer meetings commenced; and the one assembled in the church I had to interrupt, to commence the second service. No sooner had this ended than a prayer meeting commenced in the church, and continued till half past four. In the evening I found a multitude assembled in a drying-loft, the services conducted by young converts; and when I closed with the benediction, and left for another meeting, not one withdrew. At the next meeting I found a large assembly, partly on a loft, and partly outside; and after two of the brothers, stone-breakers, and others had spoken and prayed, I closed, as I thought, but the people sent to say that they would not leave till they heard me; and, though it rained heavily, I complied, and still they lingered, unwilling to go away.

"3. Another blessed effect is an anxiety to read. . . . But the Book of books sought for and delighted in is God's own Book—the Bible. . . . Our colporteurs tell us they never had such demands for the Bible as now, specially Bibles with the Scotch version of the Psalms; for the voice of thanksgiving and praise is in the tabernacles of the righteous.

"4. Another most blessed effect is the spread, far and wide, of a spirit of effectual fervent prayer. The intercessory prayer of the converts is peculiarly impressive, specially as it is poured forth with such earnestness and love for relatives and friends. A godly stranger had visited the district to see the Lord's work. A free lodging was offered, for there is no town; but he had seen and heard too much to be able to sleep. He rose to pray. A sister in the house had risen, too, for she could not sleep from anxiety, lest conviction should pass away from her brother's mind, to return no more. When she found the stranger up, she awakened her brother, crying, 'How can you sleep when you may wake in hell; how can you sleep so sound, when others, in anxiety for your state, cannot sleep at all?' He rose, and the stranger tells that, such was the fervour of prayer that night, that he could easily have believed that he heard a sound like the rustling of the wind. Fervent prayer it was, and God's ear was open; for of eleven members in that family ten have been savingly converted.

"5. General effects throughout the district are, decrease of Sabbath-breaking, profanity, party spirit, drunkenness, poverty; reformation from evil habits and customs; sobriety, generosity, good

neighbourhood, peace. There must be a general reformation where the reformations of individuals are so numerous. The good minister declines all attempts at general enumeration, and so well may I. Even to the wife of his bosom he says: 'Too soon, my dear, to talk of numbers; time will count them, time may make sad reckoning of some of them yet.' Whatever be the issue, the number is large now; I made acquaintance with fifty in part of two days. Every house I entered had its rejoicing inmates. To both sexes the happy change has come, and over all years of human life the Holy Spirit has claimed his power. Youth is no doubt his favoured time, but the hoary age of threescore years and ten has not been forgotten. I visited an aged widow; she had been married to a Romanist; and, though he did not force her to mass, she attended no church, and was going down to the grave without God and without hope, when the words of a stranger, who had found Christ, laid hold upon her heart. Anxious days and sleepless nights she passed; but she submitted to God, took him at his word, and found peace. As she stood before me in her seventy-second year, cold must be the heart, I thought, which could continue skeptical with such a proof of God's work in view. There was no excitement, no fanaticism, not at all; what completely overcame me, as I gazed on her aged features, was the evident struggle to restrain feeling, to prevent the flood of feeling from rushing forth at her eyes, while she talked of God's infinite kindness. Emotion she did show, but it was not for herself, but for her son, her only child. 'Oh,' said she, 'how happy would I live, and how blessed would I die, if God would show to my poor boy his wondrous loving-kindness, as he has to me!'

SCOTLAND.—The interest in the revival prayer meetings in Edinburgh continues unabated; and the daily and other meetings of this kind in Glasgow, Port-Glasgow, Rothesay, Ardrossan, and Saltcoats, Wester, Kilbride, Stevenson, Paisley, Greenock, and other places in the West, in general draw large audiences; and a few cases of physical prostration have occurred. A number of persons often remain after the services to converse with the speakers on their spiritual condition; and conversions are reported from time to time. Prayer meetings are also regularly held in other districts; and a deepening interest in religious matters is now evidently felt throughout a wide district of country, and the announcement of addresses by parties who have returned from Ireland scarcely ever fails to bring together attentive audiences. Dr. Begg, Mr. Fraser, of Gourrock, and other ministers, have addressed large audiences in different parts of the country. At a meeting held on Wednesday evening in the Free West Church, Perth, to hear statements from the Rev. Mr. Pillans and the Rev. Mr. M'Leish, who have recently returned from paying a visit to Ireland, the latter gentleman said he was a fortnight in Rothesay, and gave some account of what he had seen in the West of Scotland. In a particular mill, though the workers had only thirty-five minutes for victuals, yet at these hours many of them held a prayer meeting, which lasted upwards of twenty minutes.

SWEDEN.—THE AWAKENING IN SWEDEN.—*The Evangelical National Society*, a tract and colporteur society, to which several kind

friends in Scotland contribute, had a very pleasant annual meeting in the middle of June. It was able to report good progress. It has recently undertaken a very cheap edition of Luther's *Postilla*, a work in great repute in Sweden; and no fewer than *thirty-six thousand* copies have been already subscribed for. Its monthly *Messenger* has a circulation of nearly ten thousand. So many as fifty-three colporteurs are now in its service. A young minister writing about this, says:—"The revival in this country goes on most marvellously, and seems to increase more and more. It has pleased the Lord in the present time highly to bless the colportage of good books, and the testimony of simple, unlearned, but earnest, pious men among the people. God has indeed given our society more success in this gospel work than we could ask or think. It would be good if you and your friends would remember our labours now and then in your intercessions, and also mind before the Great Shepherd our need of travelling agents for combining our operations throughout the land. A peculiar mark of the present revival is, that so many youthful people are awakened, and turning to the Lord their Saviour. Multitudes of the people assemble in these parishes as soon as there is an opportunity, through some minister or colporteur, to hear the word of the Lord. Not long ago I was on a journey, and on some days people not only flocked together in the evenings, but when I had no time to stay in a village over the night, they assembled at dinner time, listening most attentively."

ITALY OPEN TO THE GOSPEL.—An appeal from the office of the American and Foreign Christian Union says:

"Very great efforts are now being made by the Waldensian Church to spread the gospel in Italy. Colporteurs have already circulated thousands of copies of the Bible among the soldiers of Turin and elsewhere. At the meeting of their Synod, lately held at La Tour, it was urged strongly upon the executive of their church to prosecute vigorously the missionary work in Italy.

"The Rev. Mr. Malan, the late Moderator, has gone to Florence, and is there preaching the gospel with great success. "What changes hath God wrought!" Ten years ago their missionaries in that city were seized and imprisoned, and sent in chains to the frontier. Now religious toleration prevails, and the Word of God is openly preached.

"In a letter addressed to an Italian of this city, from Rome, occurs the following passage:—'The New Testament is in the hands of many. We have received the last collection of money which you sent us, and with it have printed several thousand copies more than we were expecting to be able to make. The book is printed in Italy—Italy, this unhappy country which we inhabit. In Italy, thanks be to God, the Word of God is now printed in our own language.'

"Again:—"The Papacy is not disturbed by all the blows struck at her from a distance. Her heart is in Italy. Here is the life-blood of her existence. From hence it flows, and this is the only place where she feels the fatal blow."

"It would be a matter of great thankfulness, would the friends of Christ and civil freedom send us ten thousand dollars for this work of evangelization in Italy."





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